

ARE THEY LYING TO US ABOUT:



GLOBAL SOUTH?



OF COURSE THEY ARE

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TOPIC6: GLOBAL SOUTH?

Did developing-countries already developed solutions to modern-day problems? ^{*1000 years ago.}

Learning Objectives

By the end of this lesson, you should be able to:

- Identify how 'development' language masks ongoing extraction
- Recognize technologies and systems labeled 'primitive' as sustainable solutions
- Understand how knowledge travels and gets overwritten by empire narratives
- Reframe resilience as resistance, not survival trait

Key Q

Who decides what counts as "development" — and why does it always look like the West?

Reading Passage

Global North and Global South

Article [Talk](#)

From Wikipedia, the free encyclopedia

Not to be confused with [Northern Hemisphere](#) or [Southern Hemisphere](#).

Global North and **Global South** are terms that denote a method of grouping countries based on their defining characteristics with regard to [socioeconomics](#) and [politics](#).

According to [UN Trade and Development](#) (UNCTAD), the Global South broadly comprises [Africa](#), [Latin America and the Caribbean](#), Asia (excluding [Israel](#), [Japan](#), and [South Korea](#)), and [Oceania](#) (excluding [Australia](#) and [New Zealand](#)).^{[1][3][a]} Most of the Global South's countries are commonly identified as lacking in their [standard of living](#), which includes having [lower incomes](#), high levels of [poverty](#), high [population growth rates](#), inadequate housing, limited educational opportunities, and deficient [health systems](#), among other issues.^[b] Additionally, these countries' cities are characterized by their [poor infrastructure](#).^[c] Opposite to the Global South is the Global North, which the UNCTAD describes as broadly comprising [Northern America](#) and Europe, Israel, Japan, South Korea, Australia, and New Zealand.^{[1][3][a]} Consequently the two groups do not correspond to the [Northern Hemisphere](#) or the [Southern Hemisphere](#), as many of the Global South's countries are geographically located in the north and vice-versa.^[4]



WIKIPEDIA
The Free Encyclopedia

Main Ideas

Every empire rewrites the story of invention. The developed world only developed new ways to forget. What did we already have? Circular trade, communal care, time economies, passive architecture - systems that worked before 'progress' arrived to fix them.

These were labeled primitive only in recent history, to justify extraction and foreign expertise. Developing means still exploitable. The language itself is a lie: it suggests you're moving toward something when really you're being moved away from what you had.

The solutions never died — they were overwritten. Re-reading them is redesign. True progress is when each place authors its own rhythm of living, without permission. We call it progress; it's really memory reappearing with better branding.

communal cares labeled it primitive to justify theft

Thought Experiment

If a village doesn't consume plastic in large quantities, is it relevant to talk about waste recycling there?

The laughter that survives. Patience is governance. Humor is policy. Economy is resistance disguised as routine. To persist is to distort measurement. The alternative isn't somewhere else — it's already here, scattered across habits, myths, and half-forgotten tools, waiting to be notice.

Q & A

- ⤴ Are they lying to us about “development”?
Yes. “Developing” means “still exploitable.” ⤵
- ⤴ What did we already have?
Circular trade, communal care, time economies,
passive architecture. ⤵
- ⤴ Why were these labeled “primitive”?
To justify extraction and foreign expertise. ⤵
- ⤴ Can we revive them?
They never died — they were overwritten.
Re-reading them is redesign. ⤵
- ⤴ What’s true progress then?
When each place authors its own rhythm of living,
without permission. ⤵
- ⤴ Why do they call it “aid” when it comes with conditions?
Because “loan with interest and policy control”
doesn’t photograph well. ⤵
- ⤴ What’s the difference between a “traditional practice” and a “sustainable innovation”?
Marketing budget and who gets the patent. ⤵
- ⤴ What happened to the knowledge that didn’t get written down?
It kept working. Quietly. In places that refused the
textbook. ⤵



Why do they celebrate "minimalism" when we've been living it for generations?

Poverty becomes aesthetic when rich people choose it.



What's more advanced: a building that needs air conditioning or one that breathes?

Ask the one still standing in 100 years.



If capitalism is so efficient, why does it need our cheap labor to survive?

Efficiency is code for exploitation with better accounting.



What would happen if the Global South stopped "developing"?

The Global North would have to face its own collapse.



What if we stopped calling it "informal economy" and started calling it "ungovernable economy"?

Then they'd have to admit it's resistance, not poverty.



Can infrastructure be decolonized?

Yes. Start by asking: who designed this road, and where does it lead?







A cinematic photorealistic landscape photograph, horizontal composition, elderly distinguished academic professor standing in front of a large mirror positioned on left side of frame, professor wearing formal tweed jacket, round glasses, white hair, scholarly appearance, holding PhD diploma or wearing academic regalia, the mirror reflection shows the same elderly man but transformed into a wise weathered farmer wearing a straw farming hat, dirt smudges on face, work-worn hands, farmer's clothing, same facial features and bone structure but different life path, soft natural lighting, contemplative mood, photographic realism, depth and texture, symbolic duality concept, empty space on right for text, professional editorial photography style--ar 16:9 --v 6



AI-generated illustration:
Midjourney + Claude Sonnet
prompt assistance



Jokes & Laughs Time

→ What's an *informal economy*?

An economy that works so well they can't tax it or control it.

→ Efficiency? more like exploitation with a spreadsheet.

→ How many development experts does it take to change a lightbulb?

None. They'll fund a 5-year study on "traditional darkness practices" and recommend importing bulbs from Gernmany.

→ What's the difference between this joke and a development plan?

This joke admits it's not helping.

→ Why is "efficiency" the Global North's favorite word?

Because "maximum extraction with minimum consequences for us" doesn't fit on a business card.

→ What's the Global North's favorite magic trick?

Making resources disappear and calling it "foreign direct investment."

→ What happens when you decolonize a road?

You realize it was leading to someone else's port the whole time.

→ Why did the NGO worker cross the road?

To tell the village on the other side that their way of crossing roads violates international pedestrian safety standards.

→ Why did the Global South get tired of development projects?

Because after the 47th workshop on "capacity building," they realized they already had capacity. They were just missing sovereignty.

→ How do you measure true progress?
You don't.

→ What do you call a traditional farming method that works for 1,000 years?

"Inefficient" — until a startup patents it and calls it "regenerative agriculture."

→ What's the most sustainable building material?

The one your ancestors used for free. But now it's called "thermal mass" and costs \$\$\$\$.

Thinking Interlude

→ Where is the alternative to capitalism?

Already here. It's just labeled it *primitive* - True progress doesn't need a visa.

→ They stole communal care and sold it back as co-living spaces > Rent? 2,000/month.

→ We're here to help.

Help like a diagnosis helps a healthy person feel sick?



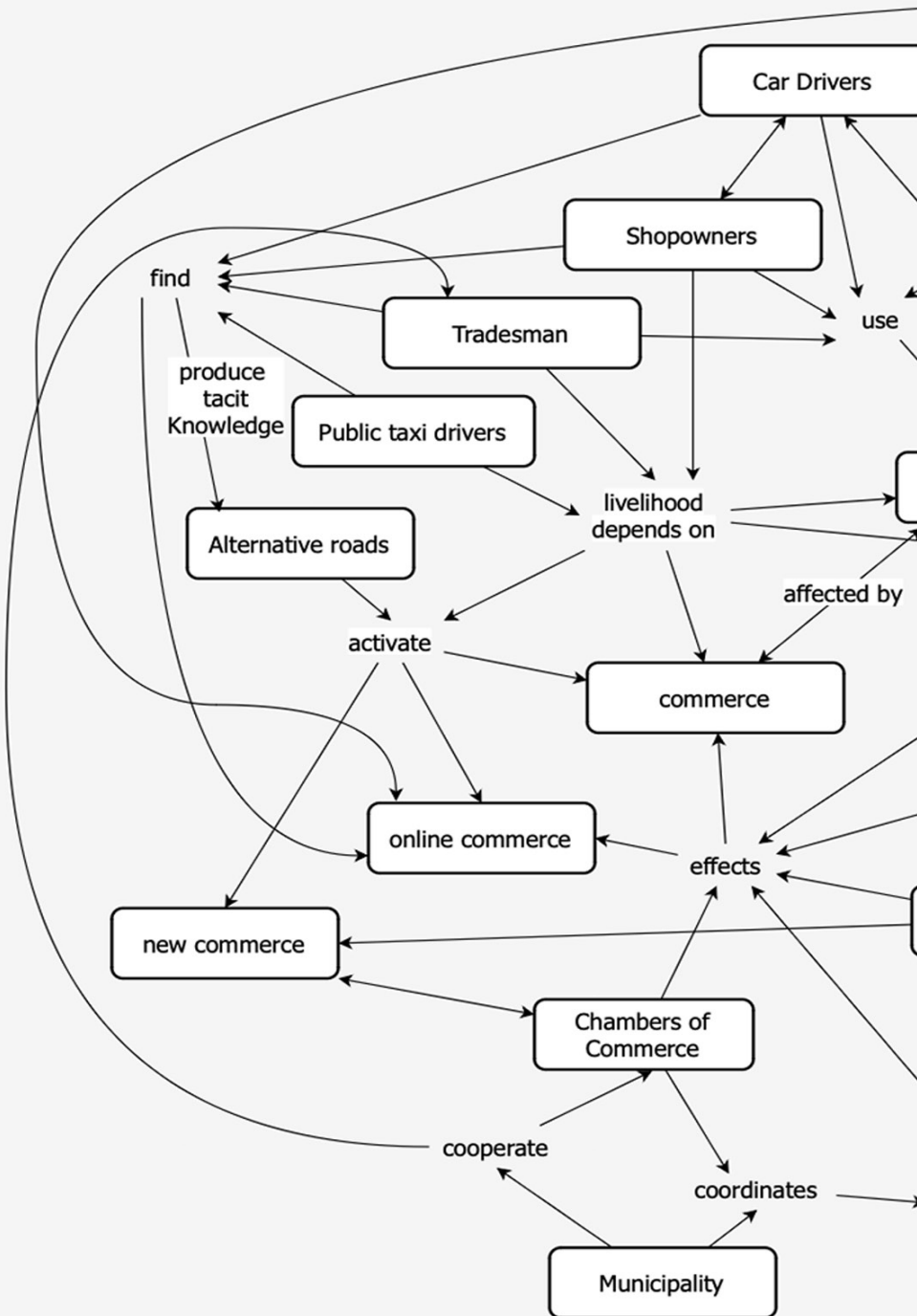


A cill cinematic photorealistic landscape photograph, horizontal composition, elderly distinguished academic women standing in front of a large mirror positioned on left side of frame, professor wearing formal tweed jacket, round glasses, white hair, scholarly appearance, holding PhD diploma or wearing academic regalia, the mirror reflection shows the same elderly women but transformed into a wise farmer wearing a straw farming hat, with farmer's clothing, same facial features and bone structure but different life path, soft natural lighting, contemplative mood, photographic realism, depth and texture, symbolic duality concept, empty space on right for text, professional editorial photography style --ar 16:9 --v 6



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Case Study Time



Traces of Urban Resilience

Exploring Everyday Practices of Reconstruction in the Occupied West Bank Through Actor–Network Theory

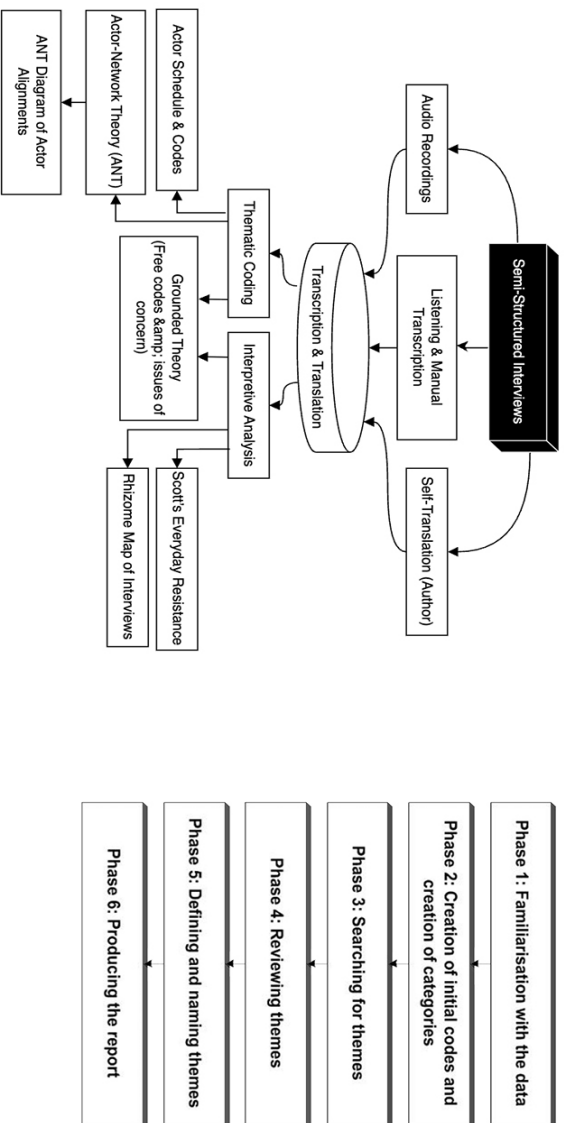
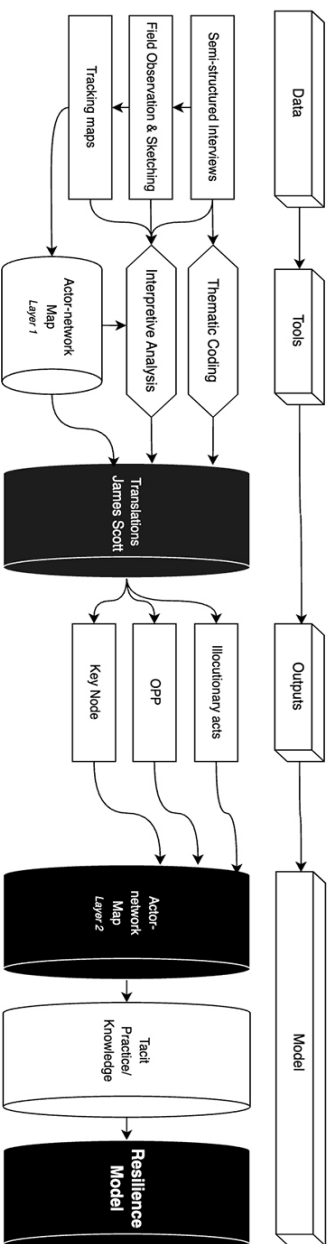
Abstract

This thesis examines how urban resilience is enacted in a single contested street in Tulkarm, West Bank, through everyday practices of adaptation, repair, and persistence under conditions of military disruption. It applies an integrated analytical framework combining Actor–Network Theory (ANT), James C. Scott's theory of everyday resistance, and Braun and Clarke's Reflexive Thematic Analysis (RTA) to investigate the material structures and political meanings of mobility sovereignty in a militarised urban environment.

The study draws on one month of immersive fieldwork, including semi-structured interviews conducted primarily in colloquial Arabic, systematic field observations, and visual documentation. Human actors—such as shopkeepers, taxi drivers, municipal workers, educators, and displaced residents—were examined alongside non-human actors, including earth mounds, rubble, repair tools, military vehicles, and informal route signage. ANT mapping illuminated the networked interdependencies between these actors, while Scott's framework revealed how subtle, non-confrontational acts of adaptation function as political expressions of agency.

Five interconnected themes emerged: economic persistence, mobility disruption and adaptation, collective repair practices, normalisation of military presence, and place attachment. Together, these illustrate that resilience in this context is a dynamic, negotiated process, shaped by the interplay of human and material agency and embedded within socio-political struggle. The research argues that maintaining commerce, improvising mobility, and sustaining community spaces are not merely survival strategies but also acts of resistance that contest erasure.

By offering a fine-grained account of resilience in a conflict-affected Palestinian urban setting, this thesis contributes to scholarship on socio-material networks and political agency under systems of spatial control. It further demonstrates the value of integrating ANT and everyday resistance theory to “see the unseen” in contested urban environments, revealing how small acts of repair, movement, and reinterpretation sustain life in landscapes designed for interruption.



Actor & Role	In Vivo Quote	Initial Code
A1-H (Tradesman)	They make the barricades to slow down the speed... they want the harder one.	Questioning structure; per- essary hardsh
	We closed our shops for those two months... losses were big... haven't paid rent.	Economic dis- cupation; loss
	When someone from our neighborhood is martyred, we close in mourning.	Collective m- affecting com
	They closed [the main street]... street runs mostly on Arabs from inside [Israel].	Reliance on tomer flow
	People start to know alternative routes... municipality... made small signs with directions.	Informal info community re
	We demanded [support], organised a one-day strike.	Collective pro
	I can't just close and leave... décor worth maybe 100,000 shekels.	Emotional/m- ment in place
	Even the municipality demands the 'knowledge tax' for the sign outside.	Perception of ference/burde
	Leave it to God... If God makes it easy, it will be easy.	Trust in divin of uncertainty
	Main concern revolves around making a living from profession.	Economic sus- focus
	Observation: No overt fear despite proximity to military presence.	Normalisation chological ada
A2-H (Public Taxi Driver)	All the military jeeps drive against traffic... smashed his car window... took the car key.	Disruption forces; proper
	You can't pass unless they're standing there... stopped for 10–15 minutes... detour full of potholes and earth mounds.	Forced mobil frastructure o
	Used to reach Tulkarm in 5 minutes, now 15–20 minutes.	Increased tra tional disrupt
	Buzz Nimer jeep speeds straight at you... they'll run you over.	Intimidation threat to life

Item	Researcher description	Item	Researcher description
	Public taxi drivers gathering during the interview		View2 form a public taxi
	Taxi driver talking during a ride through the street		Damaged public taxi
	View1 form a public taxi showing a military Jeep		Visual tracing of public taxi drivers during the interview

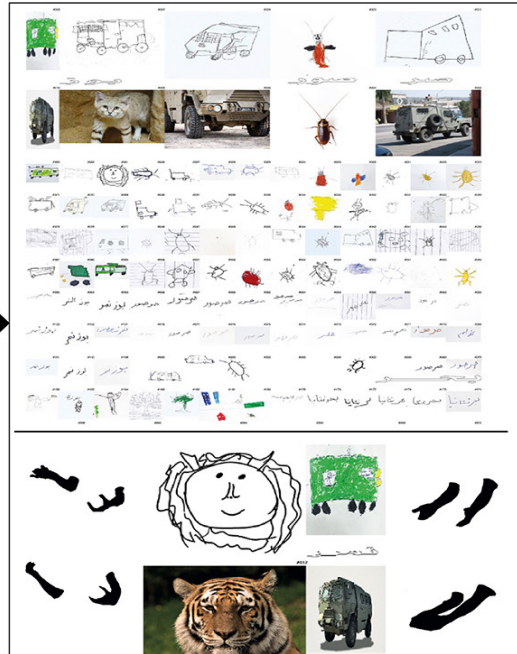
Tag(s)	Scott's Link	Actor Tag(s)
imposed infrastructure; perception of unnecessary	Symbolic subversion (interpretation of intention); resistance to imposed designs	Human: A1-H; Non-human: Dirt barricades
disruption from occupation; coping	Everyday survival strategies (adaptation)	Human: Shop owner; Human: Landlord; Non-human: Shop space, rent obligations
mourning practice; commerce	Symbolic act of presence/solidarity	Human: Shopkeepers; Non-human: Shop shutters
cross-border customer	Dependency on external actors	Human: Customers ('48 Arabs); Non-human: Street, border checkpoints
information sharing; route creation	Evasion (bypassing blockages)	Human: Residents, Municipality; Non-human: Signs, alternative roads
protest	Coordinated symbolic resistance	Human: Shopkeepers; Human: Chamber of Commerce; Non-human: Strike day as event
material investment	Place attachment	Human: Shop owner; Non-human: Décor, goods
of municipal indifference	Structural constraint	Human: Municipality; Non-human: Shop sign, tax
will; acceptance	Cultural/spiritual resource as coping mechanism	Human: A1-H; Non-human: Faith/belief system
survival as primary	Adaptive prioritisation under constraint	Human: A1-H; Non-human: Shop inventory, economic flows
of threat; psychological adaptation	Evasion of intimidation (resistance through calm persistence)	Human: A1-H; Human: Soldiers; Non-human: Military infrastructure
by occupying; property damage	–	Human: Soldiers; Non-human: Military jeeps, car keys, damaged vehicles
city rerouting; indecision	Evasion (via detours)	Human: Soldiers; Non-human: Checkpoint, potholes, earth mounds, detour roads
level time; occupation	Constraint-induced adaptation	Human: Taxi drivers; Non-human: Alternative routes
through speed;	Coercive spatial domination	Human: Soldiers; Non-human: Military jeep

A2-H Interview - Visuale Aid			
Item	Researcher description	Item	Researcher description
	volunteers cleaning the street		Street before cleaning
		View from A1-H showing a military jeep	
		View from the road leading to A1-H shop	

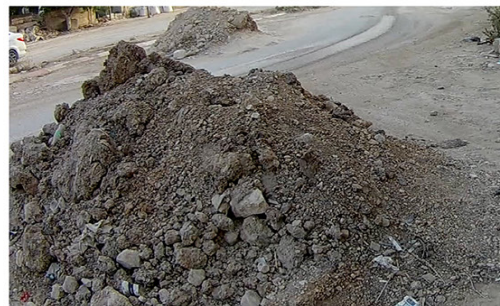
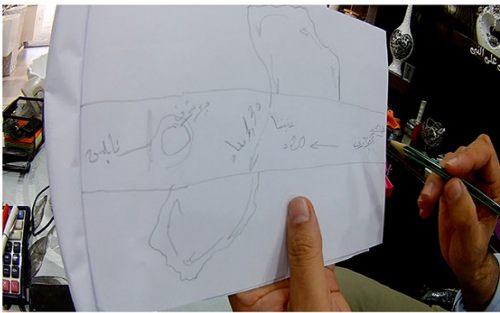
Context



Individual Translation



Interruption



What if the Global South isn't



catching up but ahead?



We don't need another manifesto;
we need maintenance manuals for ourselves
The revolution is a repair job
done with what's already in reach..



Q: Is an alternative even possible?

A: Yes, but it cannot be drawn like a masterplan. It grows context by context.

Q: What makes past revolutions fail?

A: Power imbalance and obsession with form.

Q: Where does real change begin?

A: At home, in habits, in the smallest daily decision.

Q: Do we need ideology?

A: Only ethics. Ideology ages; ethics adapt.

Q: What's the role of the digital world in this?

A: It is both battlefield and bridge. We code new realities from old ruins.

Q: What's the first step?

A: Accept the tools in your hand and repurpose them. Redesign, no escape.

Q: Can person change the system?

A: Each person who saves themselves saves a fragment of the world.

Q: What's recommendation?

A: Redesign what harms you daily - use joy as protest - share blueprints openly - we are never coming home again - and thats ok - we are not alone.



Exercises Time

1 Fill in the blanks from the words in the box:

invention	forget	production	English	Tuesday
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1) Every empire rewrites the story of

2) "The 'developed world' only developed new ways to
.....

2 Are the sentences True or False:

True False

1) True progress is when each place needs permission to live its own way.

☐☐

2) "Aid" comes with conditions because it's about helping.

☐☐

3) Knowledge that didn't get written down disappeared.

☐☐

4) The alternative is somewhere far away in the future.

☐☐

3 Match sentence to who could have said it:

The roof angle needs to be exactly 32 degrees for optimal solar heat management according to the building code.

You tilt the roof like your grandfather did — you feel when the rain runs right.

Sustainable urban agriculture requires soil pH between 6.0-7.0 and NPK ratios of 10-10-10.

You know the soil is ready when it smells like rain after a long dry season.

Community resilience can be measured using the Social Vulnerability Index (SoVI).

You know your community is strong when everyone shows up without being asked.

Economic development requires GDP growth of at least 3% annually.

A village thrives when the children's laughter costs nothing xd.

Climate adaptation strategies must follow the IPCC framework for effectiveness.

We've survived droughts for centuries by reading the sky and sharing water.



Rap Singing Time

The alternative already here

*Developing? — I heard still exploitable
ah ah*

*They sold progress
on a one-way west
Told us we were broken
said their way was best*

*True progress?
Each place makes its own beat
No permission needed
no stamps on the street*

*They call it aid
It's loans with strings attached
Interest and control
that's the catch (yes)*

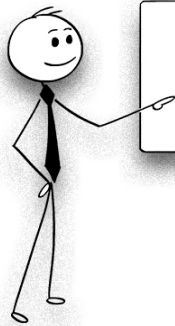
*Minimalism now?
Some lived it for years
Poverty's aesthetic
when rich folks volunteer*

*Developing? — I heard still exploitable
ah ah*



Suggested Task

The Development Reversal: Imagine if the Global South labeled the Global North as 'overdeveloped' — economies based on infinite growth, disposable goods, atomized living. What 'aid programs' might you send? What would 'sustainable development' look like in reverse?



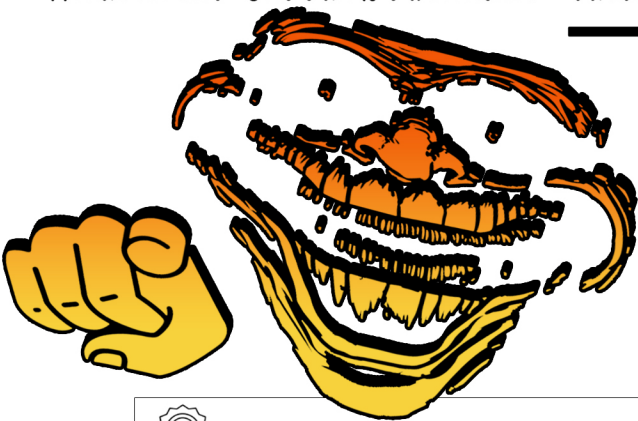
<; Suggested Life Hack ;>

Summary / Self-Assessment

'Developing' means 'still exploitable.' The Global South already had solutions: circular trade, communal care, passive architecture. These were labeled 'primitive' to justify extraction. The solutions never died — they were overwritten. Re-reading them in respect to their original language is redesign. Resilience isn't a trait; it's resistance. It's war against measurement - ever-changing data - Knowledge is lived, not written.

The alternative is already here, waiting to be noticed.

What if the Global South isn't catching up but ahead?



Why does knowledge sound so foreign
in my own languages?

Because colonialism renamed what we already knew.



Are lying to us about sustainability?

Yes — they built the concept to sell the solution - to
problems they made. The so-called "sustainable
future" is a repackaged colonial present.



Are lying to us about mental health?

Yes. The system calls sanity "sickness" when the
sickness is systemic.



Why do they celebrate "minimalism" when we've
been living it for generations?

Poverty becomes aesthetic when rich people
choose it.



What does a denied visa actually say?

Aid flows south; bodies cannot flow north.



Why is religion now seen as outdated or
dangerous?

Because both the state and the market prefer
citizens without conviction. A believer who
questions authority is harder to sell to.



*My age is short — still, they made me wait.
I'm a rejected visa application.
SOMEONE PLEASE.*

look what

done to me



We are very fortunate to be participating in this renaissance period together has body

"A group experience takes place on a lower level of consciousness than the experience of an individual. This is due to the fact that, when many people gather together to share one common emotion, the total psyche emerging from the group is below the level of the individual psyche. If it is a very large group, the collective psyche will be more like the psyche of an animal, which is the reason why the ethical attitude of large organizations is always doubtful. The psychology of a large crowd inevitably sinks to the level of mob psychology. If, therefore, I have a so-called collective experience as a member of a group, it takes place on a lower level of consciousness than if I had the experience by myself alone."

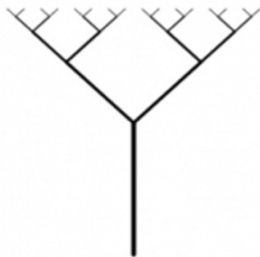


Last night I was nothing.
This morning I'm a node.





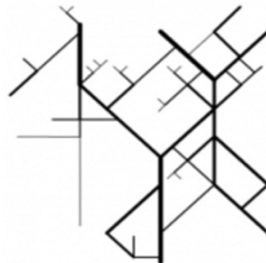
Tree (botany)



Arborescent (tree-like) system



Rhizome (botany)



Rhizomatic system

new knowledge is universal

new knowledge is universal

知識是普遍的

知識是普遍的

इति पदार्थसिद्धिः

इति पदार्थसिद्धिः

Universalism is universal

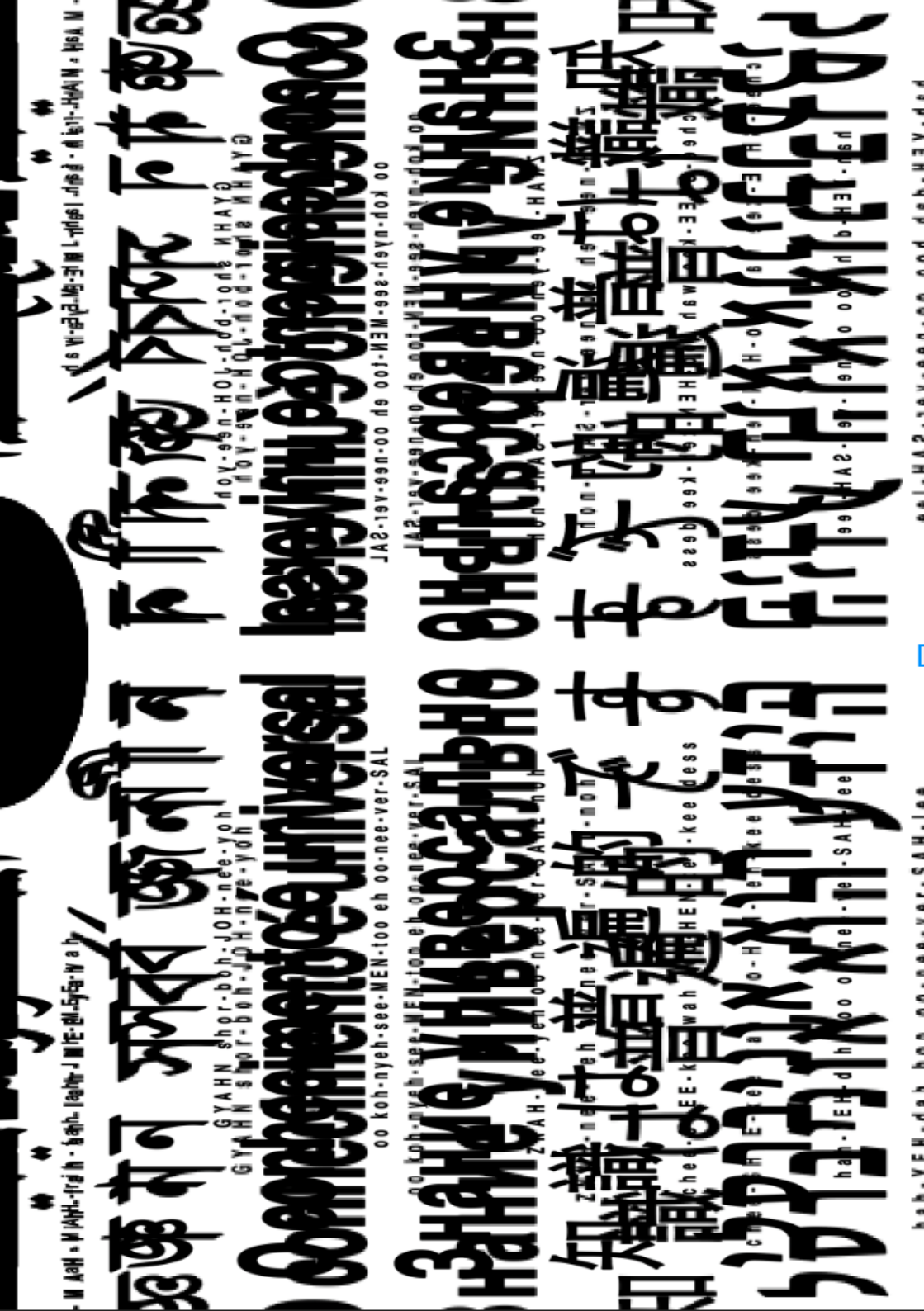
Universalism is universal

Universalism is universal

Universalism is universal

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W AEM • MIAH-frig h • haph [egh] J MIE-DE-gh-gh-W a h

অজ্ঞান সমস্ত জ্ঞানী ন

GYA H N shor-poh-poh-JOH-nee-yoh
GYA H N shor-doh-poh-JOH-nee-yoh

Universal

oo koh-nah-ver-see-MEN-ton eh oo-nee-ver-SAL

Знание и вера

ZNAH-ee-ye-nah-ver-SAL-ah-hu h

知識普遍的

cheh-neh-see-MEN-ton eh oo-nee-ver-SAL

জ্ঞান সমস্ত জ্ঞানী ন

GYA H N shor-poh-poh-JOH-nee-yoh
GYA H N shor-doh-poh-JOH-nee-yoh

জ্ঞান সমস্ত জ্ঞানী ন

GYA H N shor-poh-poh-JOH-nee-yoh
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Universal

oo koh-nah-ver-see-MEN-ton eh oo-nee-ver-SAL

Знание и вера

ZNAH-ee-ye-nah-ver-SAL-ah-hu h

知識普遍的

cheh-neh-see-MEN-ton eh oo-nee-ver-SAL

জ্ঞান সমস্ত জ্ঞানী ন

GYA H N shor-poh-poh-JOH-nee-yoh
GYA H N shor-doh-poh-JOH-nee-yoh

the world is changing

This series includes:

- Sustainability?
- Academia?
- Borders?
- Mental Health?
- Religion?
- Global South?

That
Joke
Isn't
Funny
Any
more
xd!!!

YES
فجس

6 ZINES